

a coloring book of
**INCAS, AZTECS
& MAYAS**



and other precolumbian peoples

From the Borgia
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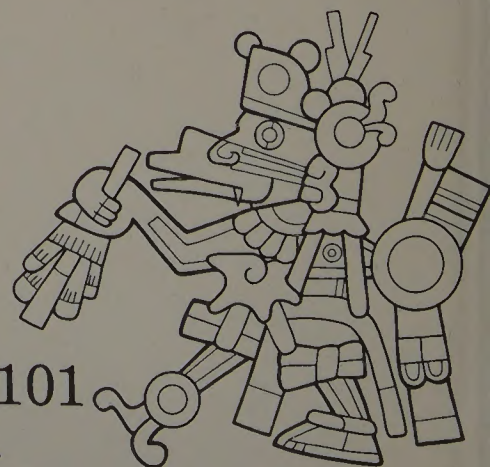
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QUETZALCOATL



TEZCATLIPOCA

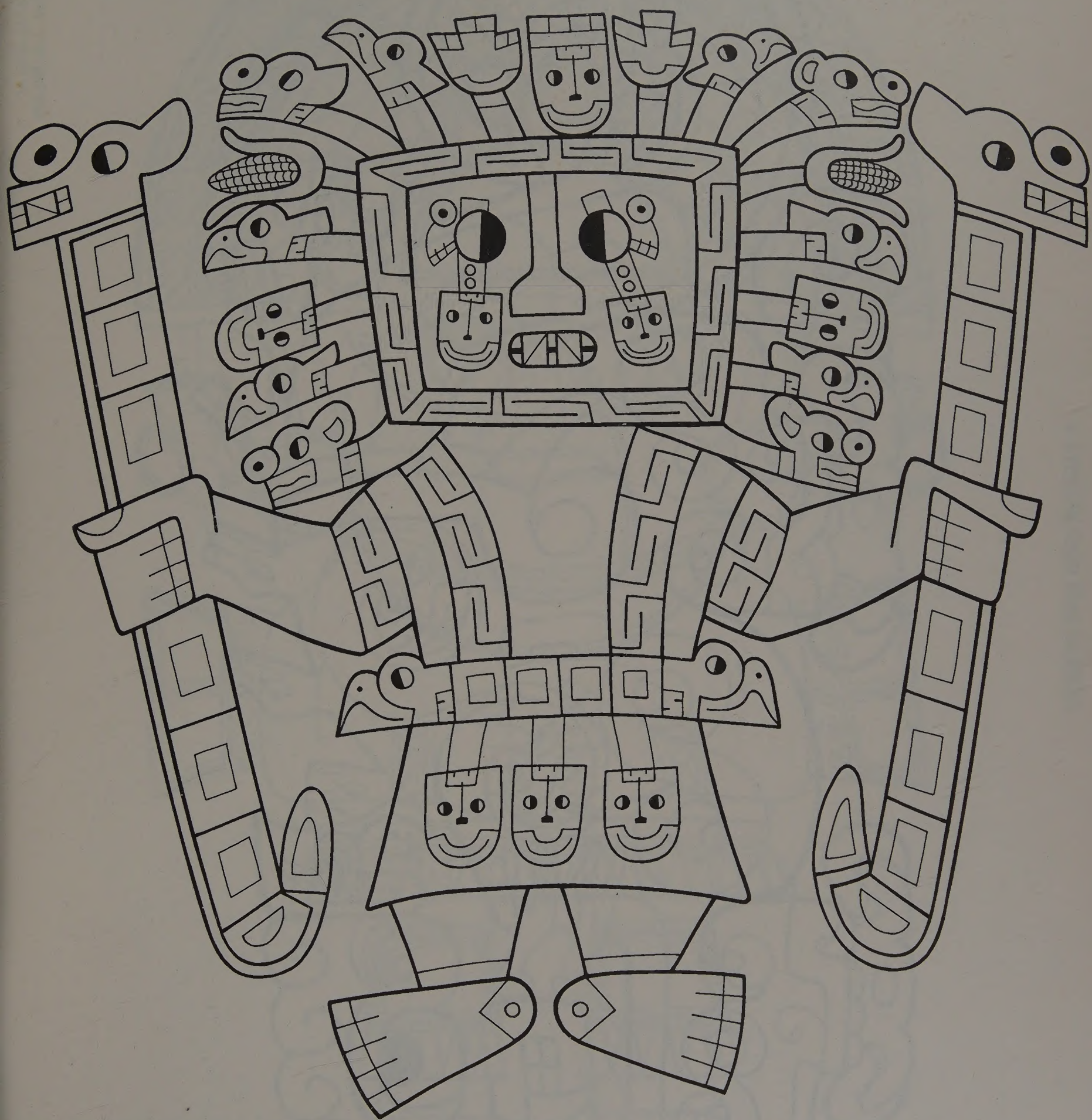


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From a large pottery tub from Pacheco,
Nazca Valley, Peru. Museum of Natural
History, New York. Coastal Tiahuanaco
style. 10th century A.D.



THE GREAT GOD OF TIAHUANACO

The Incas worshipped the sun more than any other god, and in the time of the Incas this was thought to be the sun; his head surrounded by rays. But, this picture and stone carvings like it were made long before the Incas. It was probably intended to be the supreme creator god, Viracocha.



A JAGUAR GOD AND SNAKES

From a Chimú gold sacrificial knife
found near Lambayeque.
Museo Nacional de
Arqueología,
Lima.



THE GOD-KING NAYMLAP

He brought the Yuncas or plains dwellers to their homes on a fleet of balsa-rafts. The Yuncas cultivated the desert with great irrigation systems, but they were in time defeated by the Incas.

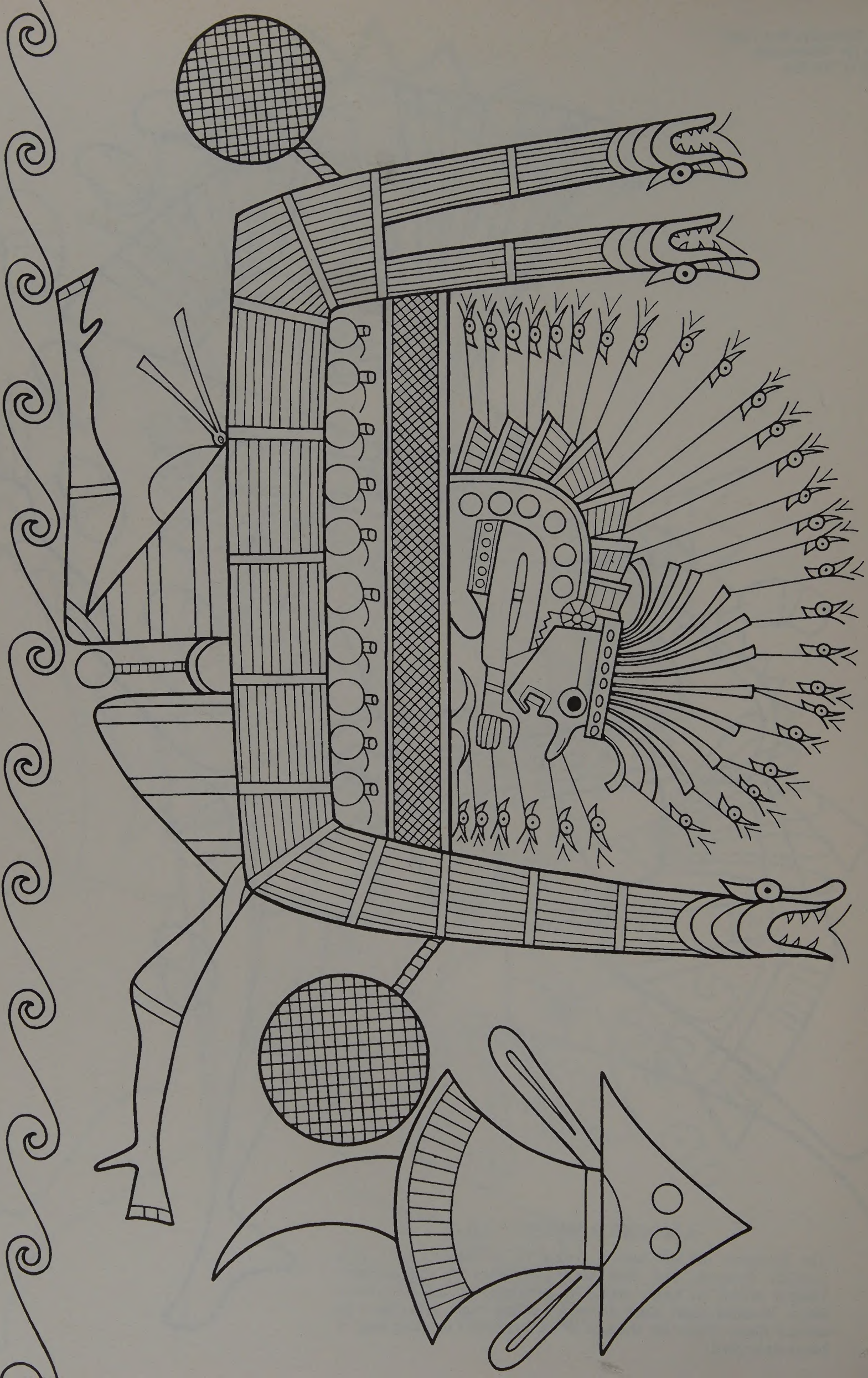


A RUNNING FOX GOD



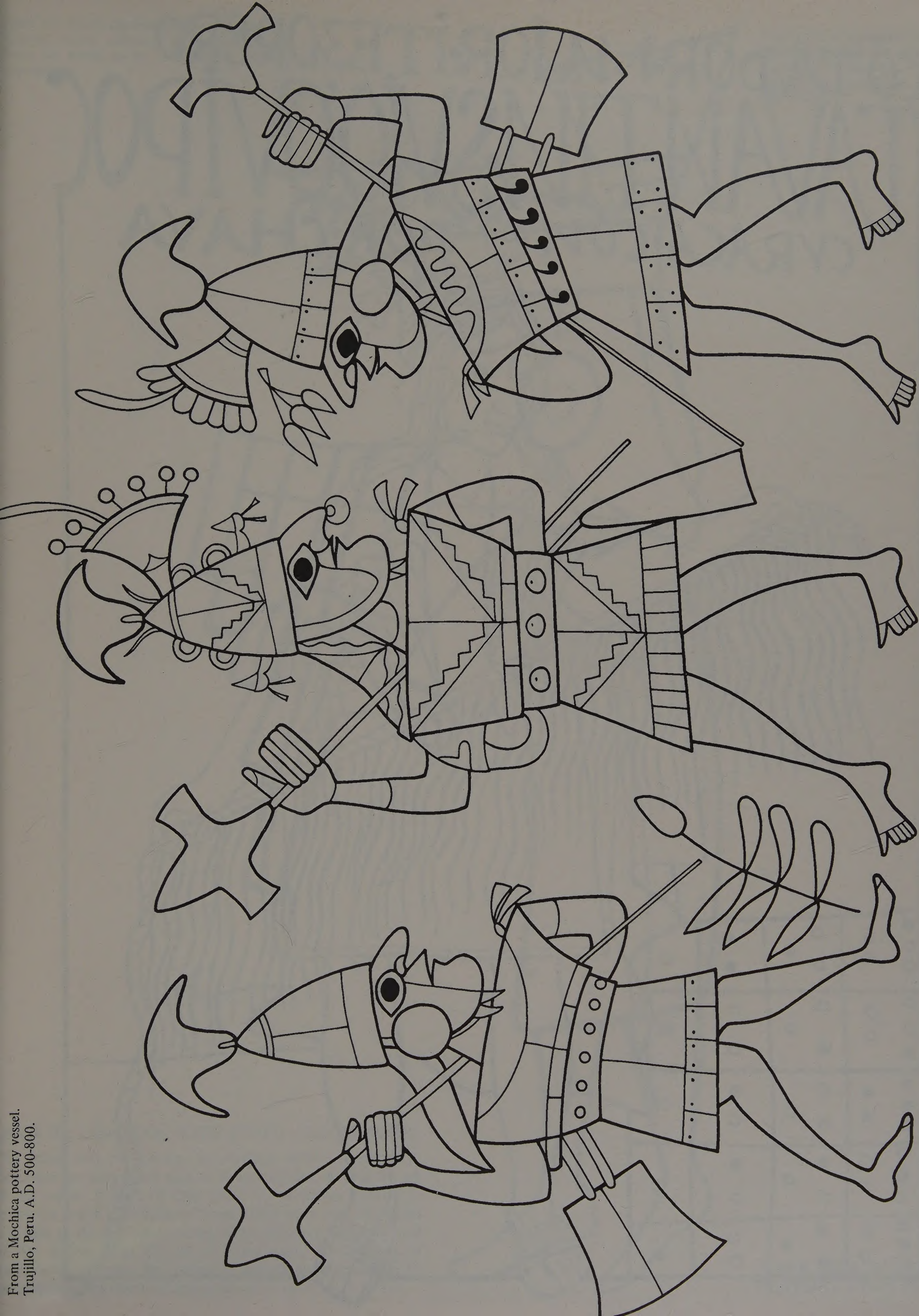
A MOCHICA MESSENGER

The Mochicas did not have a system of writing like ours. It is possible, however, that they used lima beans to communicate. Designs carved on beans may have been read by trained readers. Many Mochica vases show runners holding bags, with beans all around them. These are thought to be messengers carrying bags of beans to be read.



THE MOON-GOD TRAVELLING OVER THE SEA IN A REED BOAT

The jars along the side of the boat may contain dew, which was believed to be brought by the moon-god. In the dry land on the coast every bit of moisture was precious, including the dew which helped seeds to sprout.



MOCHICA WARRIORS

About A.D. 400-1000 the northern coast of Peru was inhabited by people called the Mochica. They left thousands of pieces of pottery decorated with pictures like this. From them we can see what the Mochica looked like and what sorts of gods they worshipped.

CÔTADOR·MAIOR·ITEZORERO
TAVANTIM·SVIO·QVIPOC
CYRACA·COM DOR·CHAVA



From the *Nueva Corónica y Buen Gobierno*, a Peruvian codex compiled by Felipe Guamán Poma de Ayala about 1613. Royal Library, Copenhagen.

From a Mochica painted vase from Huaca de la Campana, Pampa de Yaguey, Northern Peru. A.D. 400-600. Museo Nacional de Arqueología, Lima.



❖ A QUIPUCAMAYOC WITH QUIPU AND ABACUS

The Incas had no system for writing words or numbers. Nevertheless, they were able to keep complex records by use of the *quipu*, a form of tally made up of strings knotted in particular ways. Calculations were made on a sort of abacus like that in the left-hand corner; then numbers were recorded on the *quipu*. Thus records of taxes paid, the contents of storehouses or even the verses of poems were accessible to the *quipu*-interpreter or *quipucamayoc*.

A MOCHICA MUSICIAN
PLAYING A PAN PIPE

From a Mochica pottery vessel.
Trujillo, Peru. A.D. 500-800.

From the *Nueva Corónica y Buen Gobierno*

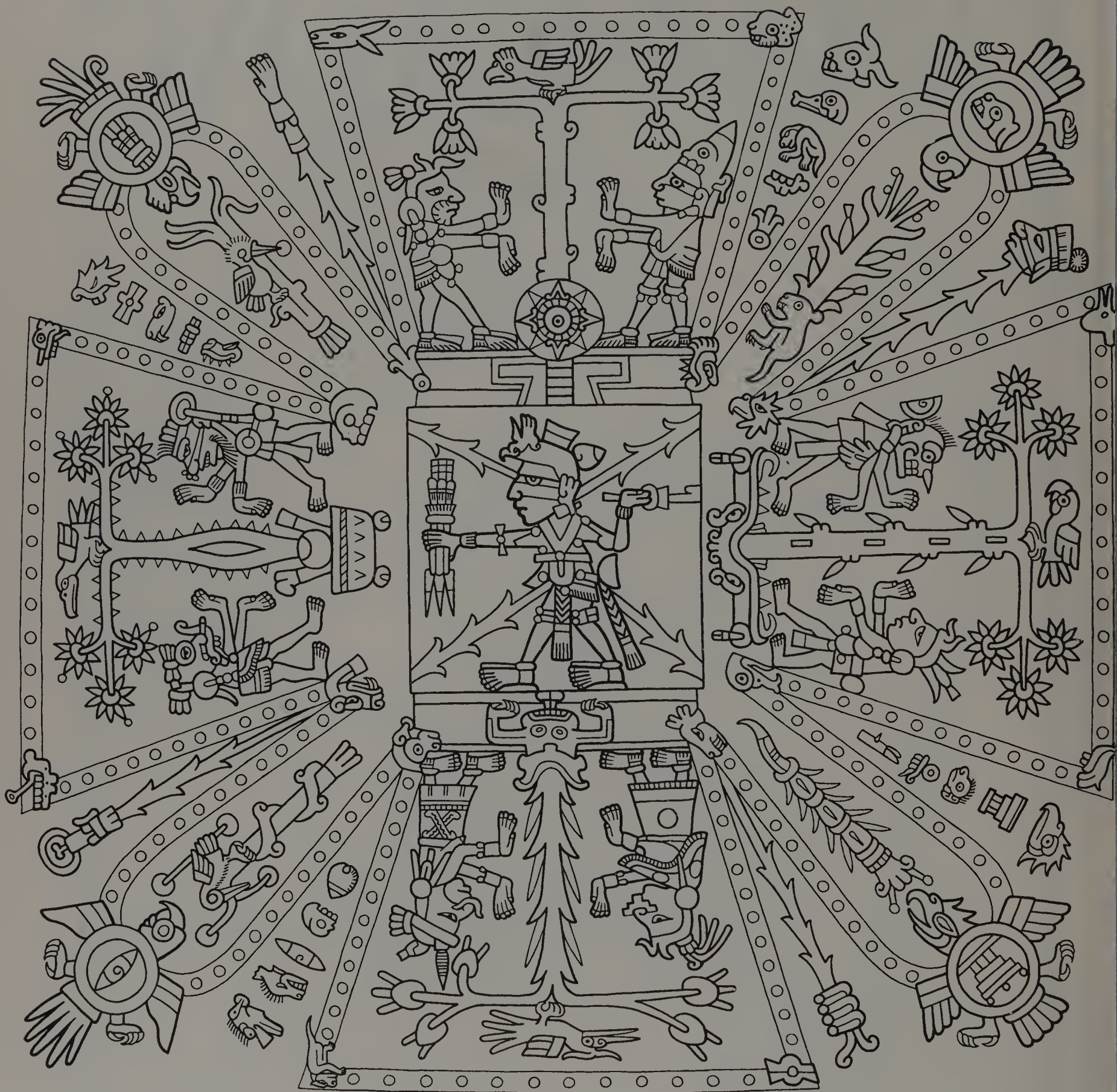


A MOCHICA WARRIOR

The great Inca Empire existed for less than 100 years before its conquest in 1533. It extended several hundred miles inland along most of the western coast of South America. The emperor was named the Inca; this is a picture of the 11th Inca, HUAYNA CAPAC who brought the empire to its greatest extent. By the time he died, however, the Spaniards had already landed, and the 12th Inca was the last. Under the Inca, nobles and priests directed the people in their use of land and llamas, almost all of which were owned by the Inca. Land for growing food was allotted yearly according to the size of the family and every man provided the Inca with a certain amount of labor every year.

ELONIZEMOINGA GAIACAPAS





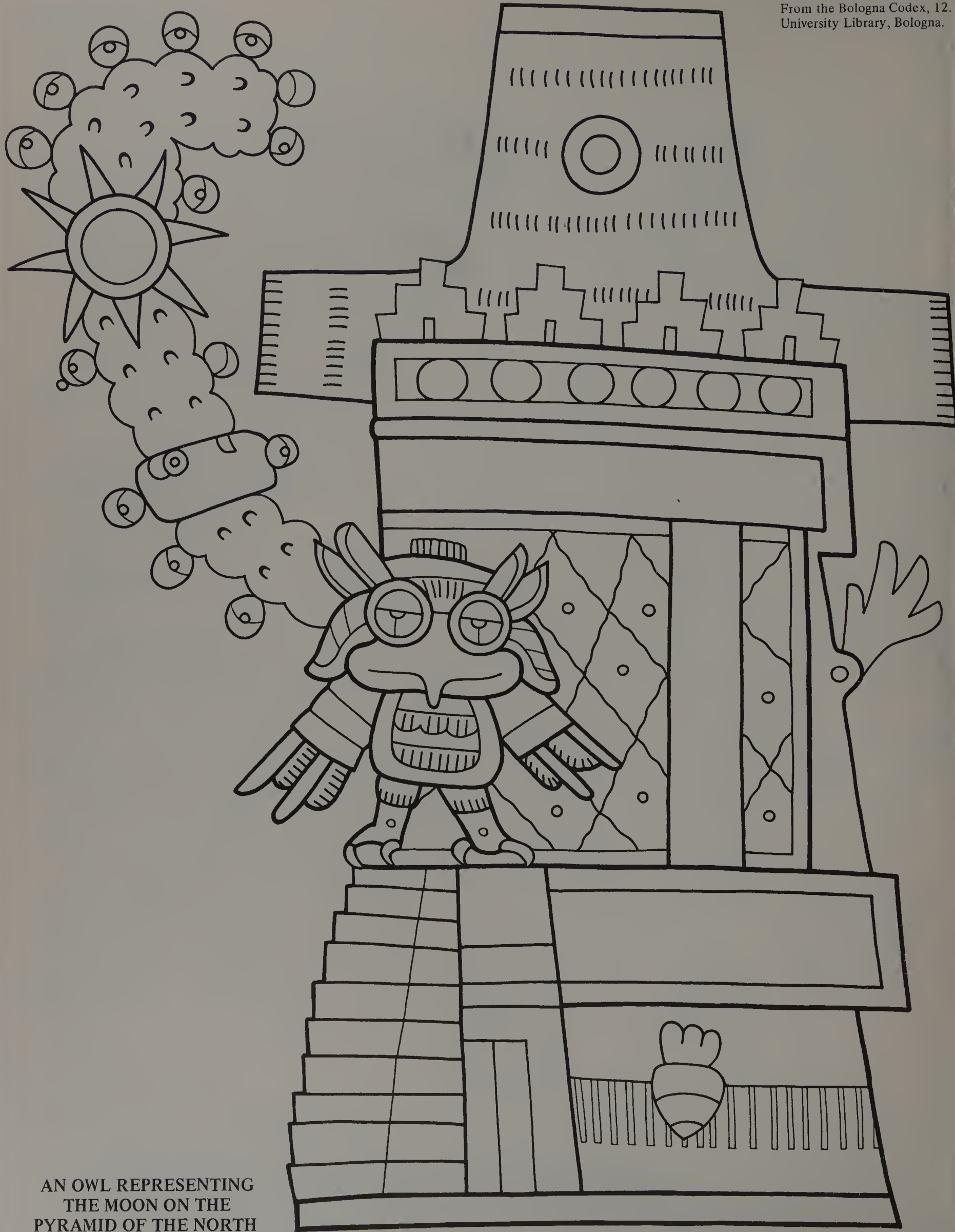
XIUHTECUTLI, THE FIRE GOD, AT THE NAVEL OF THE EARTH

From him grow the four world directional trees. East is on the top of the picture, the place of the rising sun from whence arose QUETZALCOATL. Here ITZLI, the god of the sharp stone, faces the god of the rising sun. North is to the right where CINCEOTL, the corn god, faces MICTLANTECUHTLI, the god of the dead. West is on the bottom; here XOCHIQUETZAL, the goddess of flowers, faces a goddess of drunkenness and witchcraft. South, on the left, THALOC, the rain god, faces a god of the underworld. It is a world of opposites. East and west are reversed, it has been suggested, because this is a night-time vision.



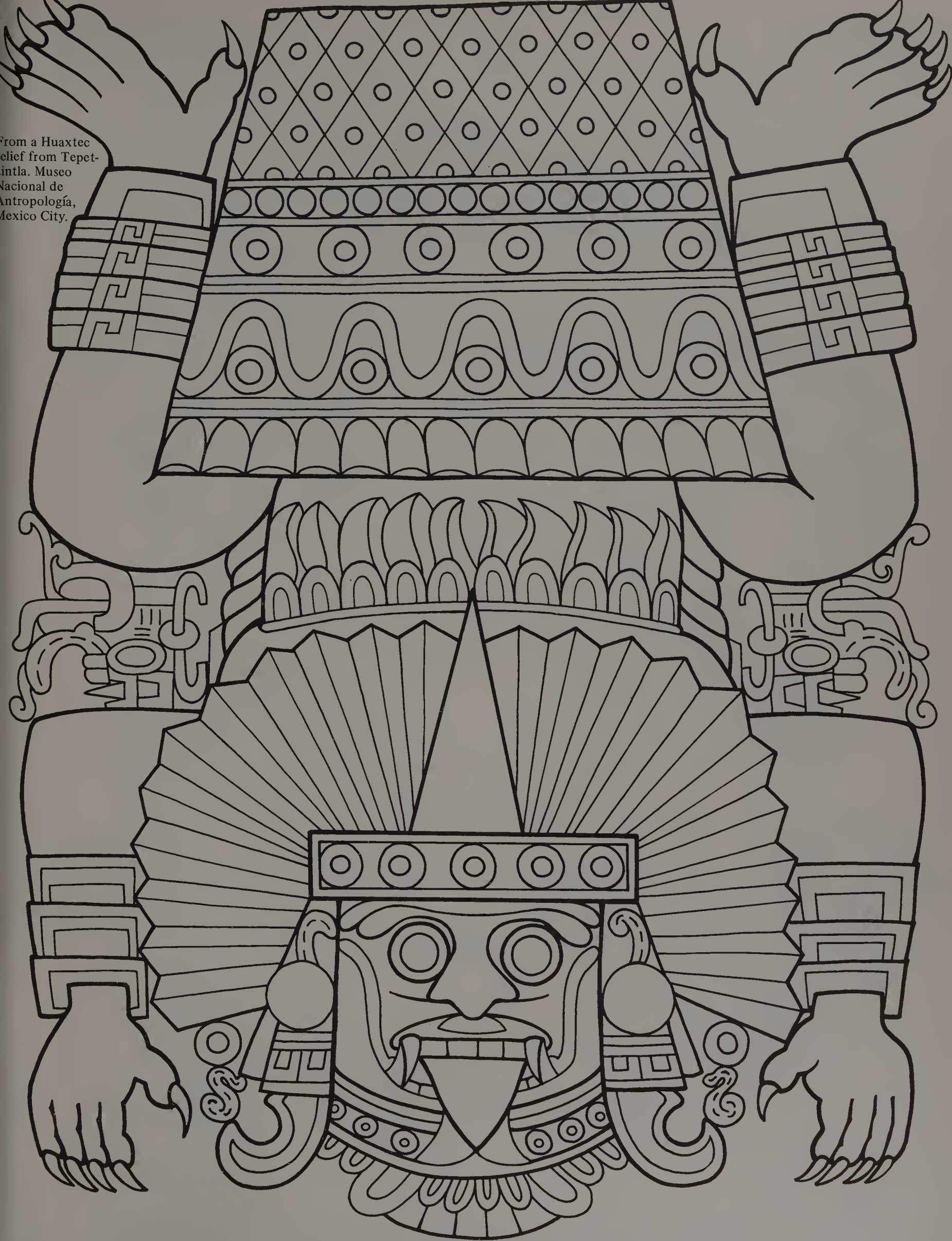
QUETZALCOATL, GOD OF THE
MORNING STAR AND OF THE RISING SUN,
DWELLS IN THE WEST

Ehecatl, the god of wind, was interchangeable with Quetzalcoatl.

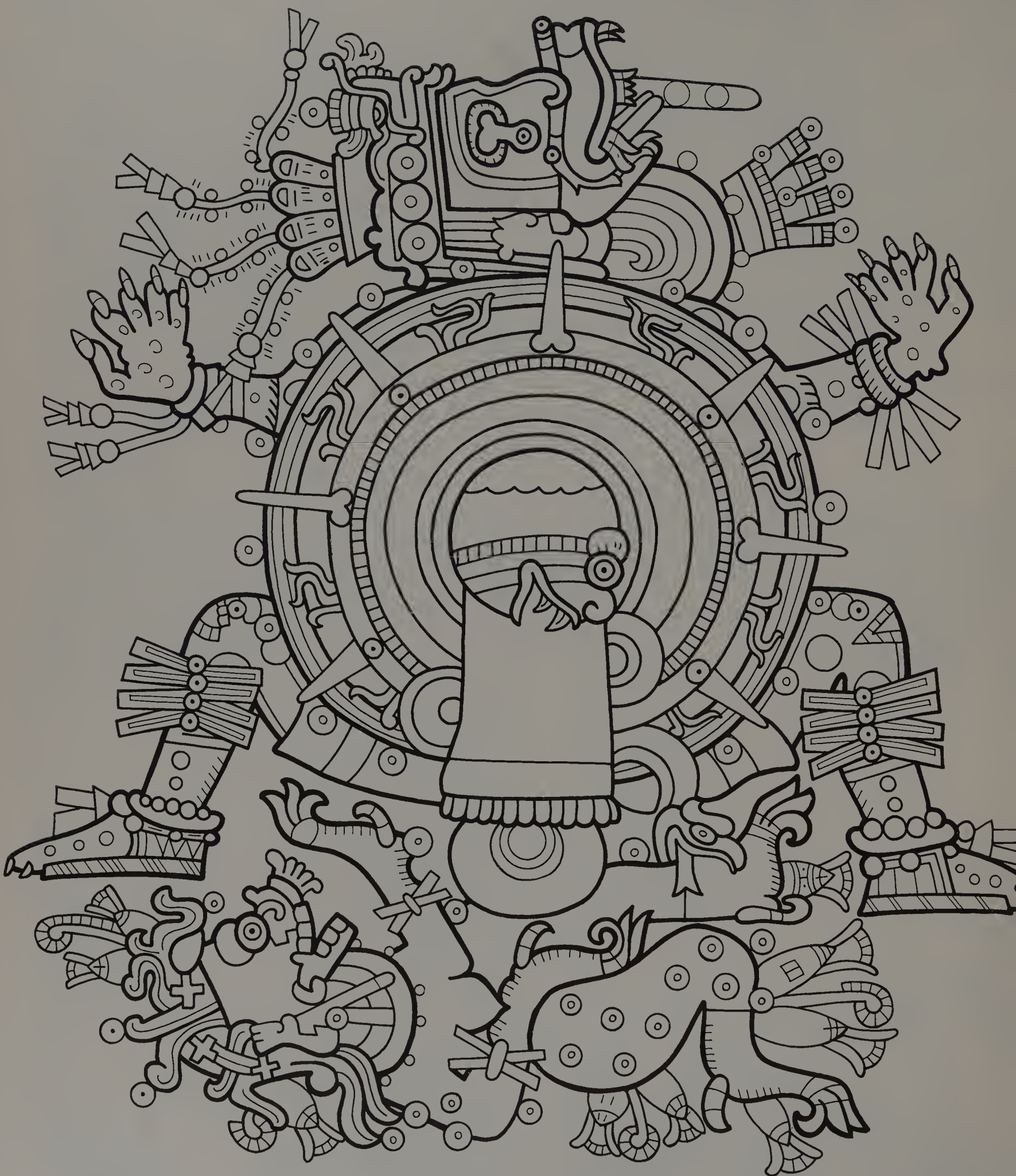


AN OWL REPRESENTING
THE MOON ON THE
PYRAMID OF THE NORTH

From a Huastec
relief from Tepet-
intla. Museo
Nacional de
Antropología,
Mexico City.

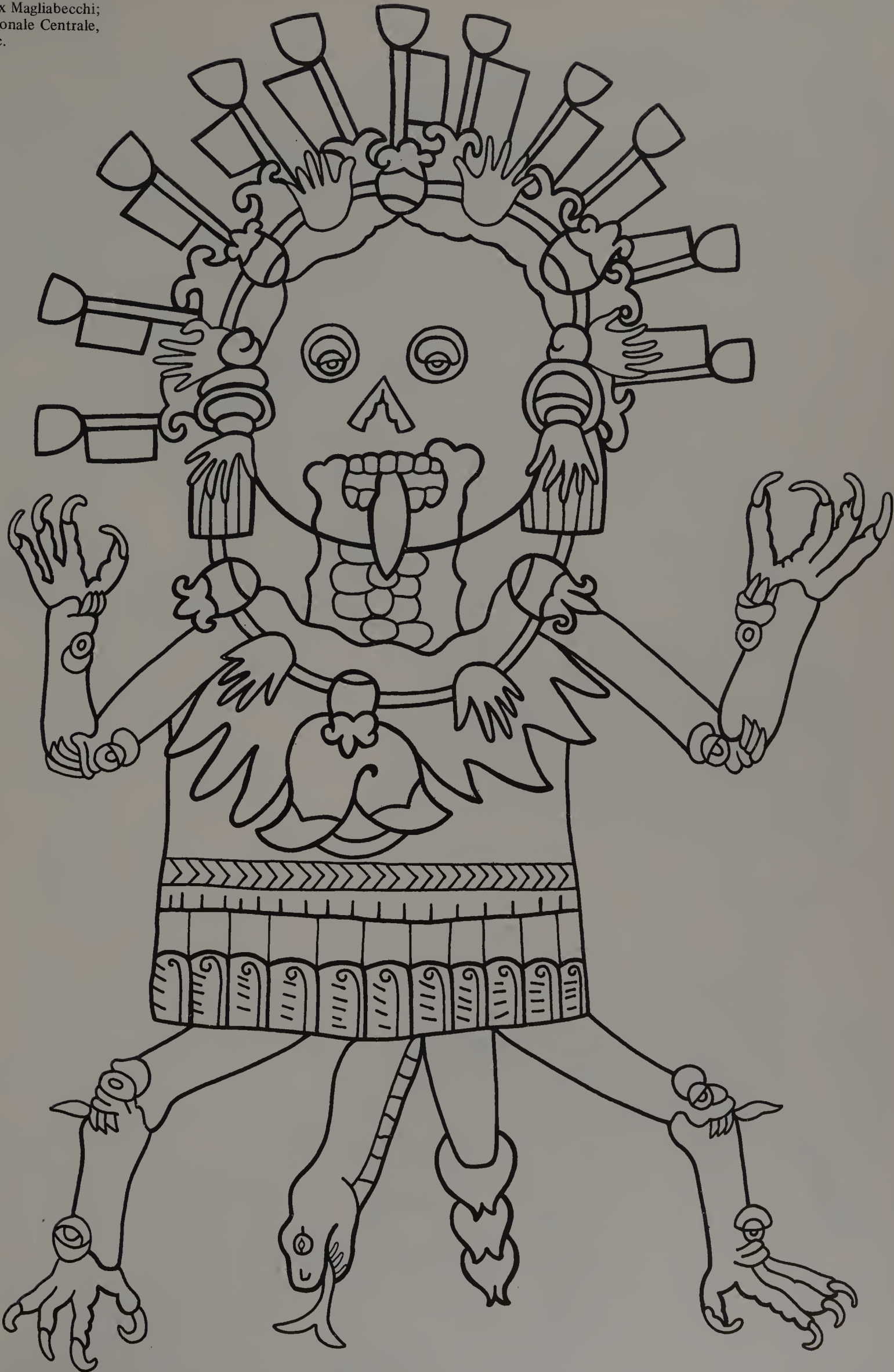


QUETZALCOATL AS VENUS, THE EVENING STAR



XOLOTL, THE DOG GOD OF THE EVENING STAR, THE TWIN OF QUETZALCOATL

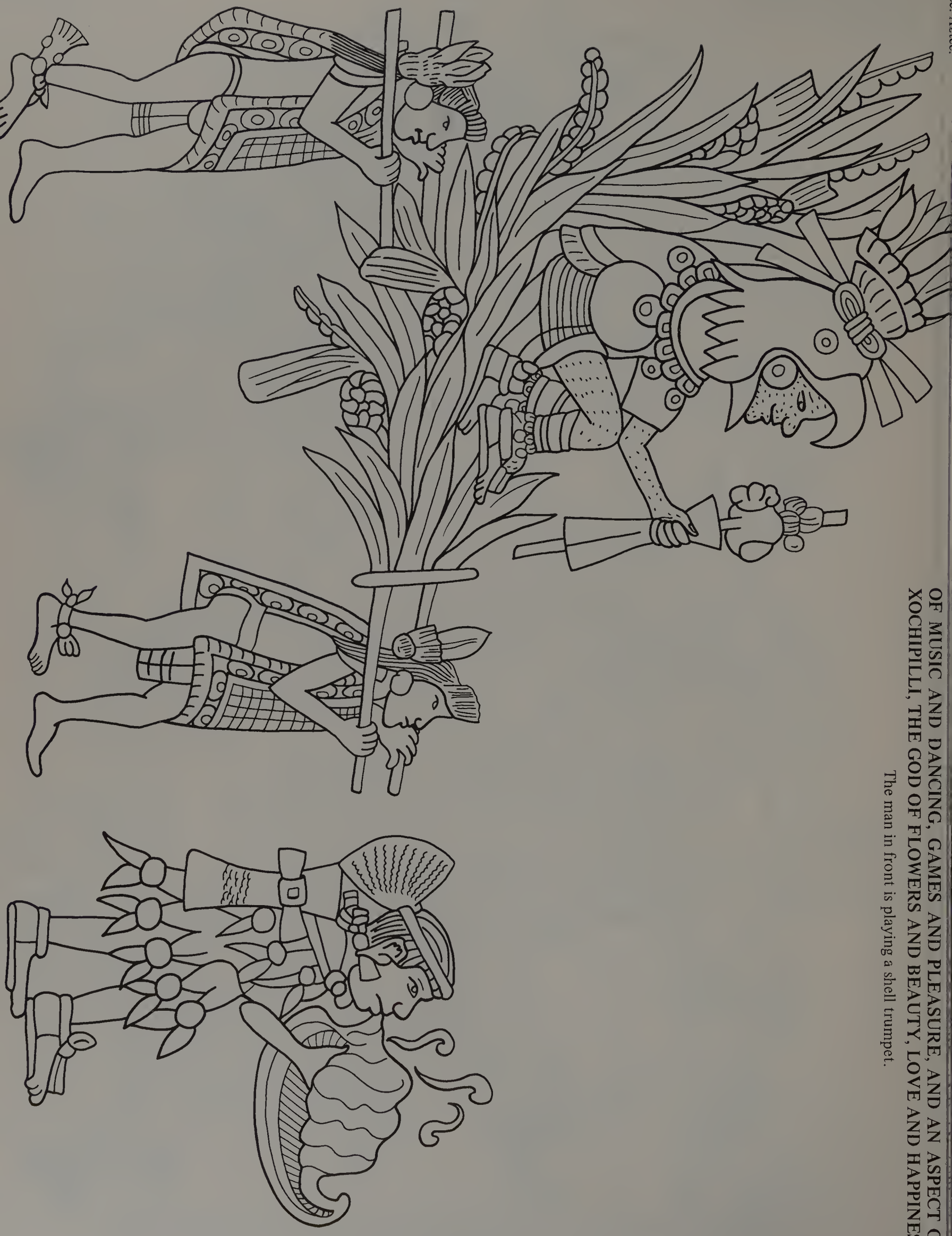
From the Codex Magliabecchi;
Biblioteca Nazionale Centrale,
Florence. Aztec.



A GODDESS OF DEATH

OF MUSIC AND DANCING, GAMES AND PLEASURE, AND AN ASPECT OF
XOCHIPILLI, THE GOD OF FLOWERS AND BEAUTY, LOVE AND HAPPINESS

The man in front is playing a shell trumpet.





EHECATL, THE GOD OF WIND

From an Aztec carved wooden drum
from the cave at Malinalco; Museo
Nacional de Antropología, Mexico City.
14th - 16th centuries A.D.

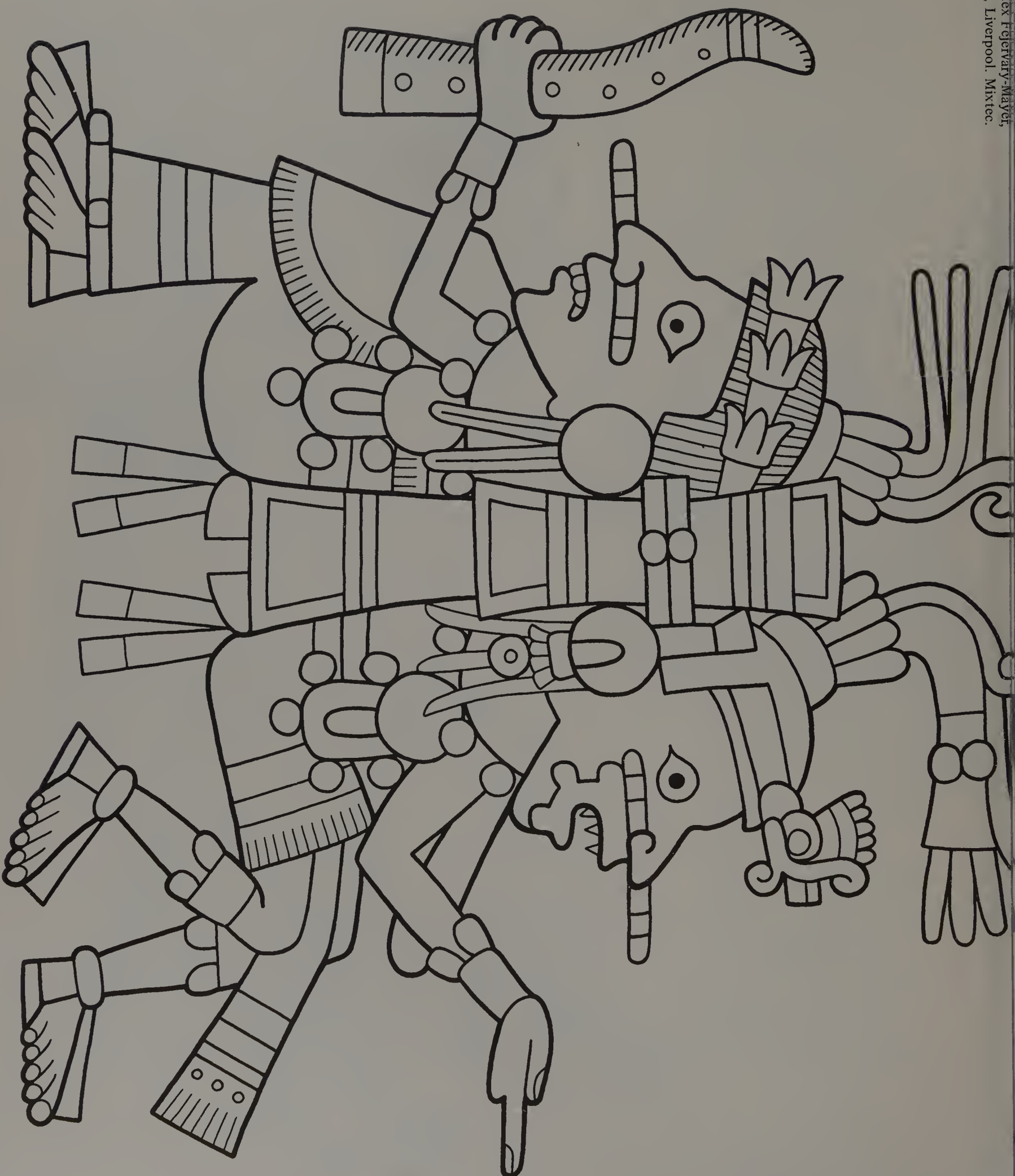


AN EAGLE KNIGHT, A WARRIOR OF HUITZILOPOCHTLI, THE GOD OF THE SUN AND WAR



A JAGUAR GLADIATOR

Jaguar knights were warriors of TEZCATLIPOCA, the Lord of the Smoking Mirror, a God of Fire, the Wizard God.



XOCHIQUETZAL, THE GREAT MOTHER EARTH, AND XOCHIPILLI, THE GOD OF FLOWERS AND BEAUTY, LOVE AND HAPPINESS

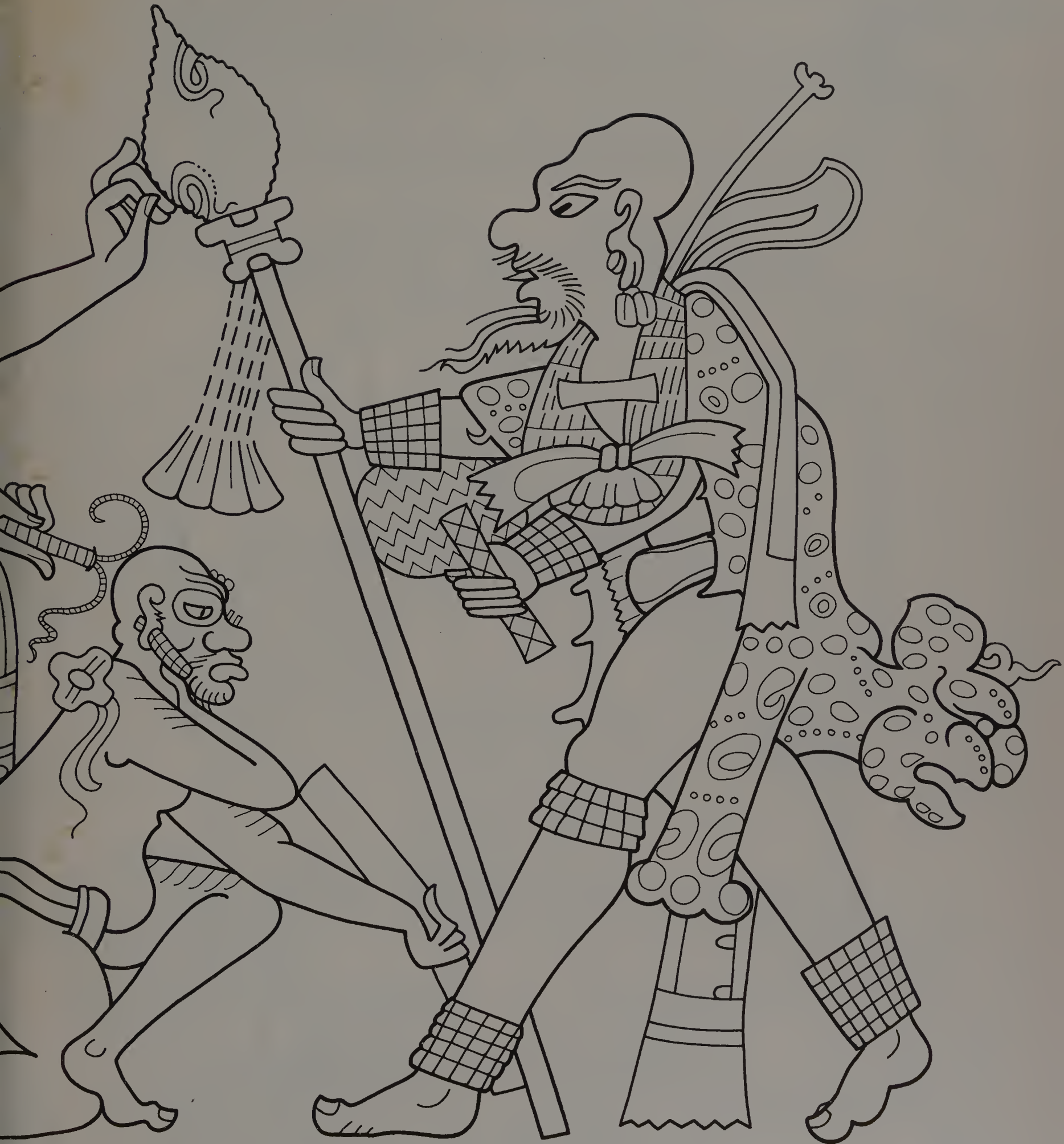
From an Aztec shield covered with feathers;
Museum für Völkerkunde, Vienna.
A.D. 1486-1503.



A COYOTE, THE SYMBOL OF THE CRUEL AZTEC EMPEROR, AHUITZOTL



A Meeting of Maya Merchants. From a painted vase from Chama, Guatemala highlands; University Museum, Philadelphia. Late Classic period, Chama 3, A.D. 750-900.



From a statue found near the Pyramid of the Moon, Teotihuacan. Classic, Teotihuacan III, A.D. 350-650. Museo Nacional de Antropología, Mexico City.



**CHALCHIUTLICUE, LADY OF THE JADE SKIRT,
THE WATER GODDESS OF TEOTIHUACAN**

Teotihuacan was a vast city in the Valley of Mexico dedicated solely to the gods. The huge pyramids of the Sun and the Moon may still be seen there. Teotihuacan greatly influenced the Maya cities to the south.

A TRAVELLING GENTLEMAN FROM RATINLINXUL



PADDLERS OF THE GENTLEMAN FROM RATINLINXUL

The merchant travelled in boats such as that shown on the inside front cover.

From a fragment of a painted vase
from Actun Balam Cave, Cayo District,
British Honduras. Late Classic period,
7th century A.D.



A MAYA LADY TRAVELLING

From a Maya painted dish from Yucatan; Private Collection, Mexico City.
Late Classic—Early Postclassic period,
A.D. 850-1100.



A MAYA PRIEST

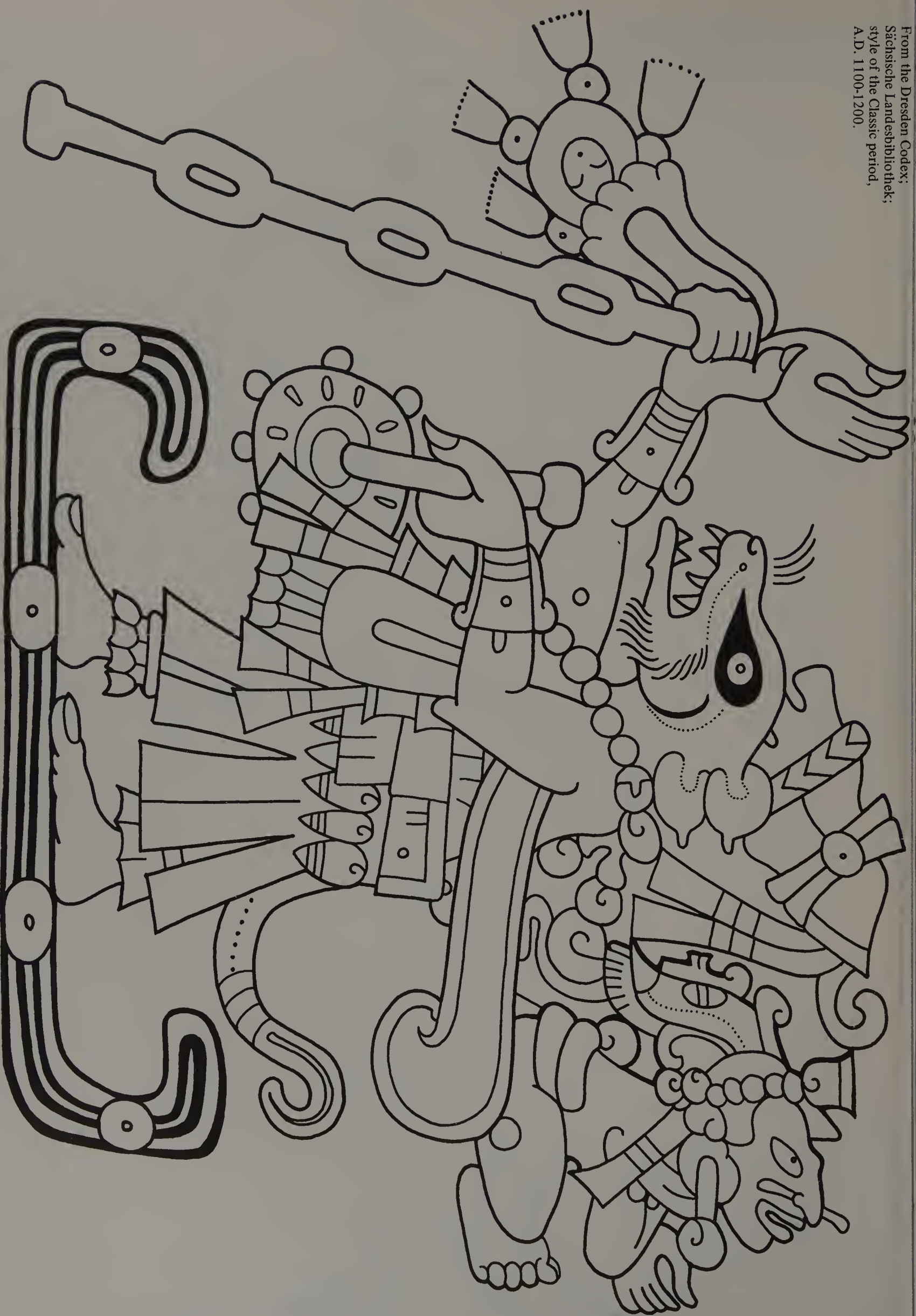


From a painted vase from Altar de Sacrificios,
Guatemala. Museo de Arqueología, Guatemala.
Late Classic period, c. A.D. 754.



ITZAMNA DANCING WITH A SNAKE

Itzamna means Iguana House. He was the most important of Maya gods, the creator of mankind. He brought corn, cocoa, and writing to the Mayas. Itzamna's wife was IXCHEBELYAX, the old red goddess of the paint brush (the patroness of this book!) shown here from the Dresden Codex, flooding the world.



YUM KAX, THE CORN GOD, RIDING ON THE BACK OF
AN OPOSSUM GOD IN A NEW YEAR CELEBRATION



A MAYA WARRIOR WITH THE HEAD OF A JUNGLE CAT

Hundreds of Maya books existed before the Spanish conquest, but all but three were burned by the conquerors because they contained "superstition and the devil's lies." Of the three surviving books, or codices, the Dresden Codex is the oldest, dating from the 12th or 13th century. It is over eleven feet long and is folded into 78 pages, and is written on paper made from the bark of a tree. Much of it is undeciphered.

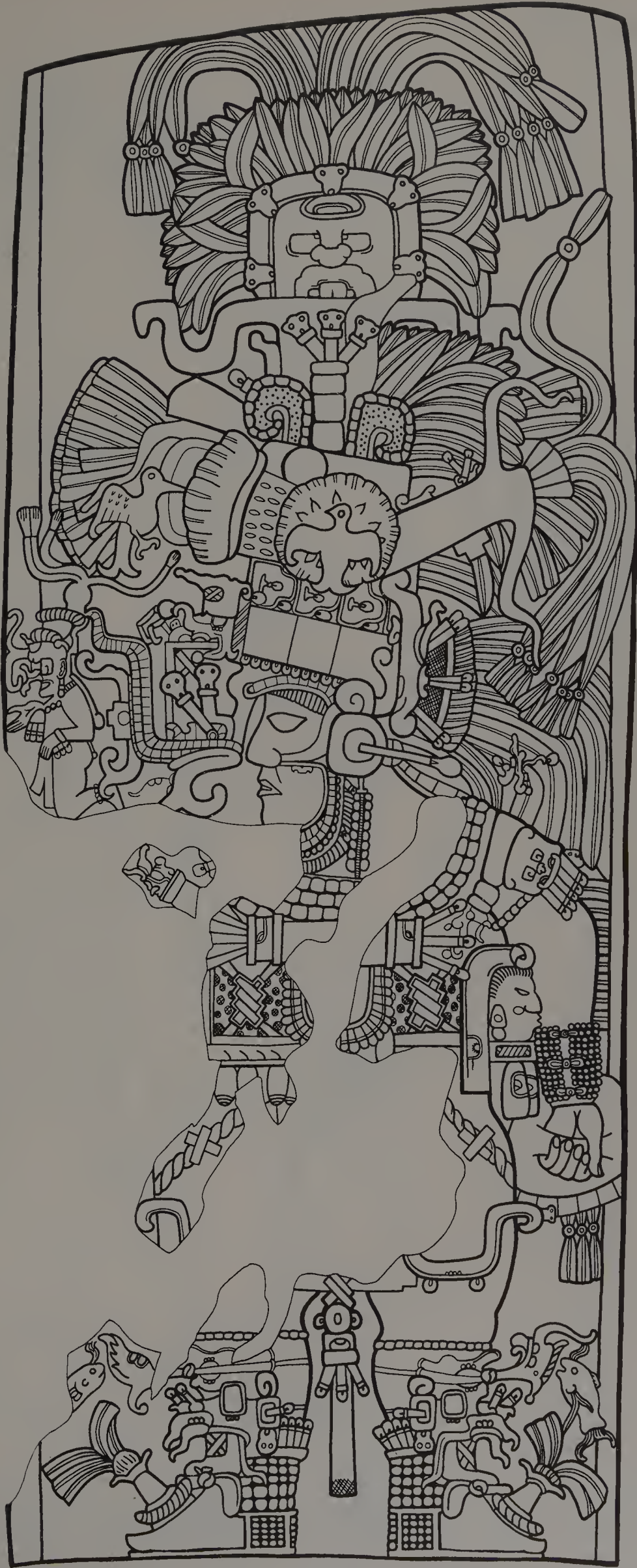
From Stela 3, Machaquila,
El Peten, Guatemala.
c. A.D. 825.



**A MAYA CHIEF HOLDING A MANIKIN
SCEPTER WHILE A FISH NIBBLES AT
THE WATER LILY ON HIS BONNET**

The water lily was a symbol of water and may have
represented the primeval lake beneath the earth.

From a damaged stela, No. 7 in Agua-
teca, El Peten, Guatemala. A.D. 800.



A MAYA CHIEF TO RESTORE

Some of the pieces are missing because the stela from which this is taken was badly damaged by time. See if you can restore the missing lines; the picture opposite is somewhat similar.

From the murals at Bonampak, Chiapas,
Mexico. Classic period, A.D. 700.



A MASKED NOBLEMAN AT BONAMPAK WITH TWO TRUMPETERS

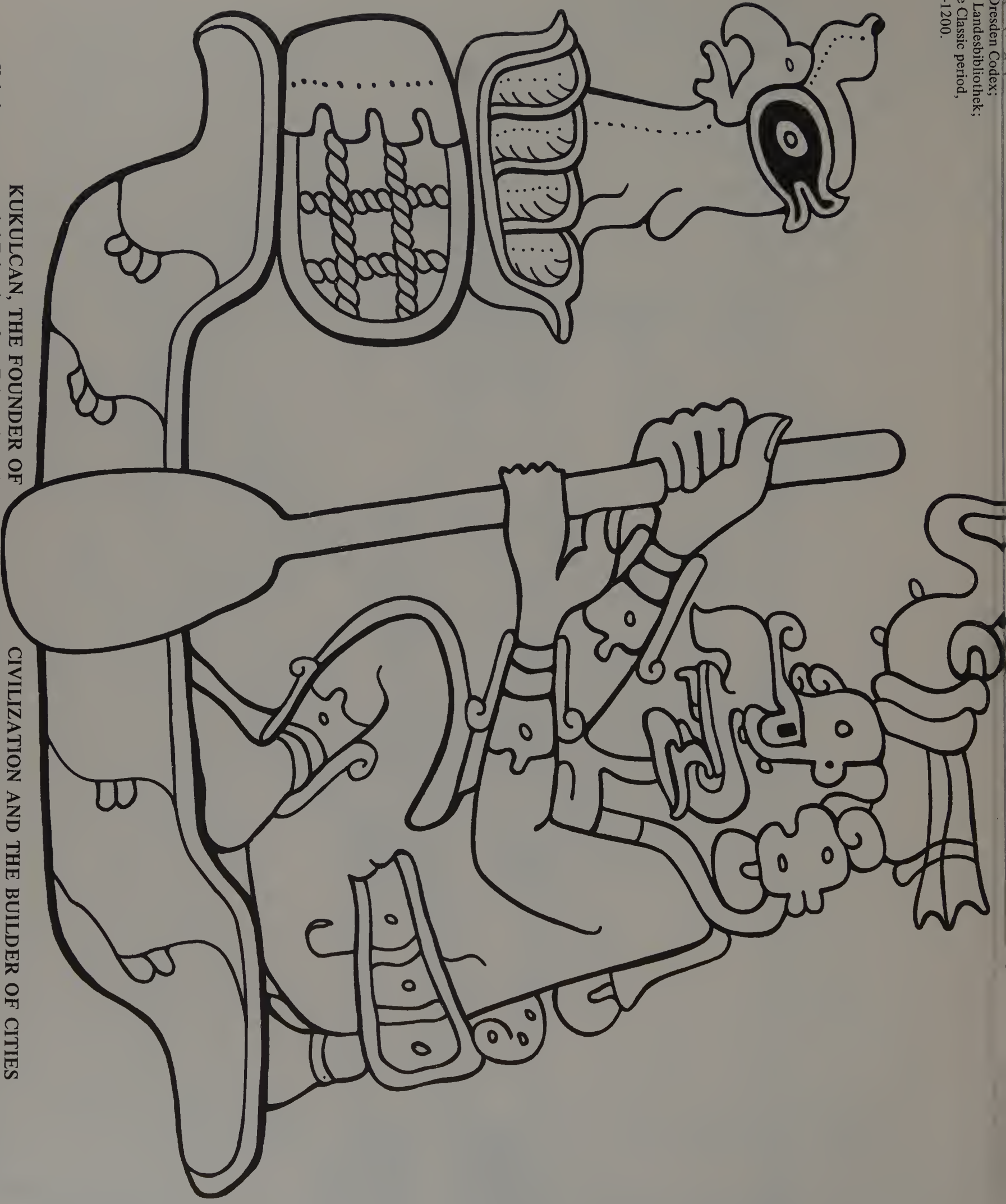
Bonampak, Maya for “painted walls,” was discovered in 1946 by a young American explorer in the jungles of southern Mexico. There remain many things yet to discover in Mayan archaeology.

From the murals at Bonampak, Chiapas,
Mexico. Classic period, c. A.D. 700.



**A STERN MAYA CHIEF
AT BONAMPAK**

He is dressed in a jaguar
skin, a sign of his rank.



KUKULCAN, THE FOUNDER OF

CIVILIZATION AND THE BUILDER OF CITIES

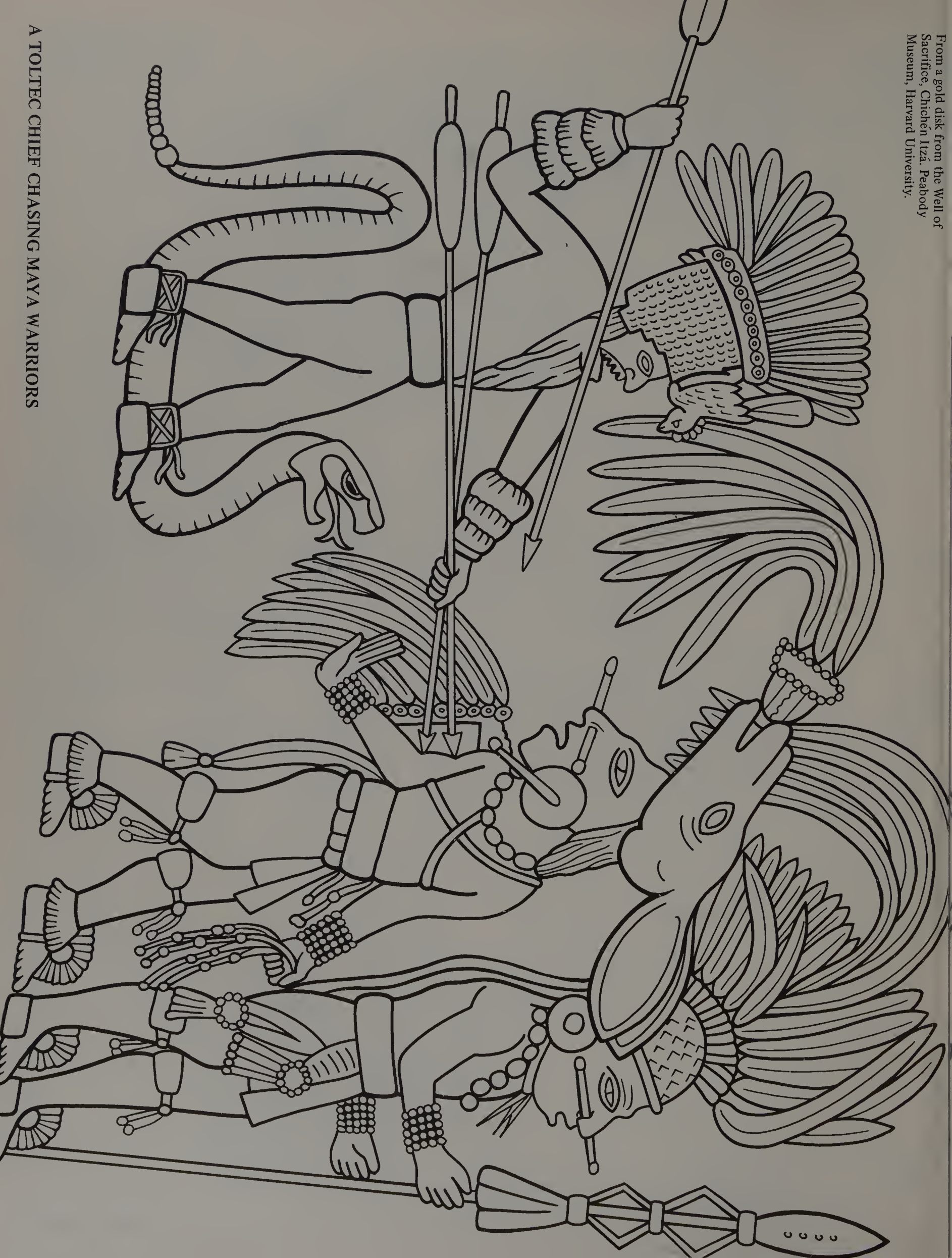
Kukulcan was an exiled Toltec king from Tula, in Central Mexico, who had been forced to leave due to the evil magic of Tezcatlipoca. He brought his people in boats to Chichen Itzá about A.D. 987. He was a good and just leader, and accordingly, he became a god. Kukulcan II founded the city of Mayapan.

From a Capador pottery
vessel from Copán, Honduras,
7th century A.D. Peabody
Museum, Harvard University.



A MAYA DANCER

From a gold disk from the Well of Sacrifice, Chichén Itzá. Peabody Museum, Harvard University.

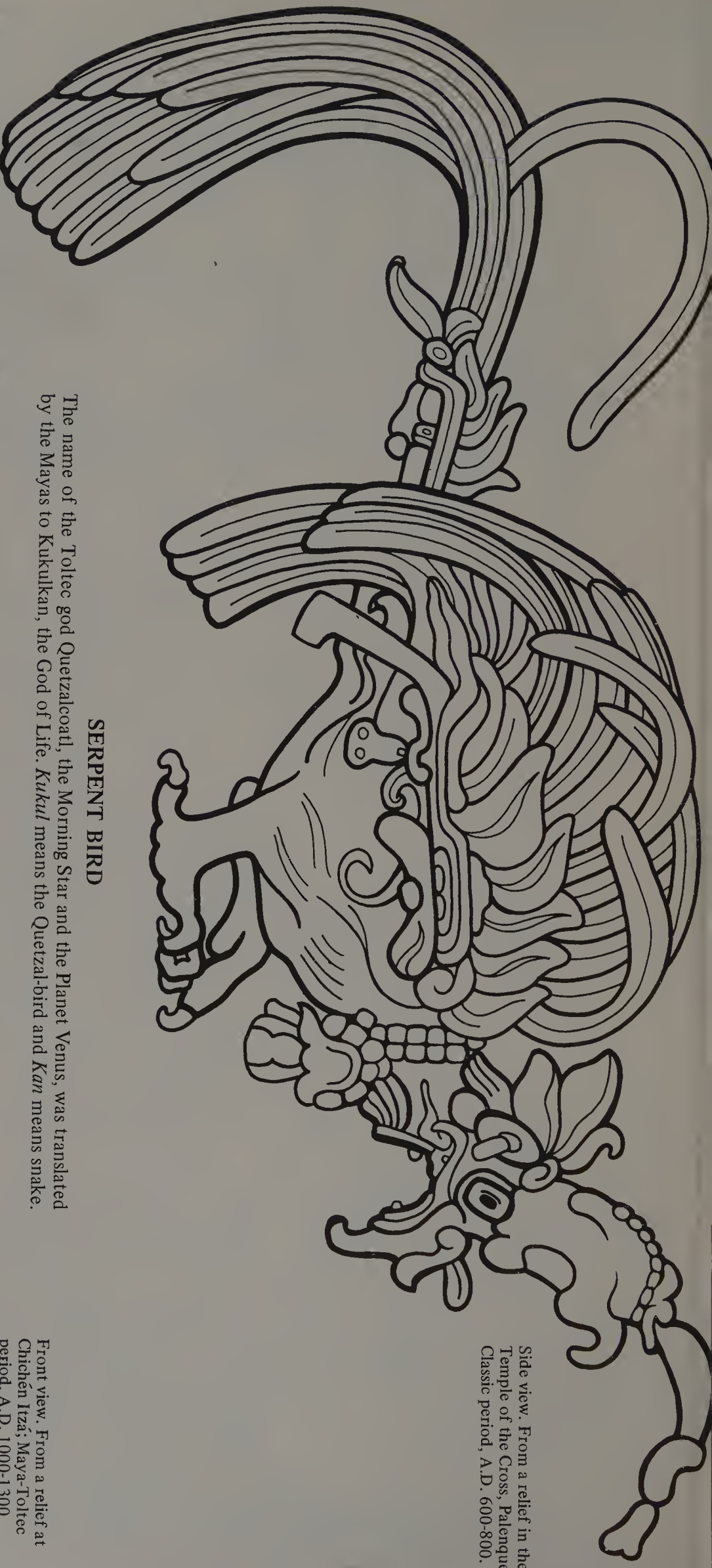


A TOLTEC CHIEF CHASING MAYA WARRIORS

From the Dresden Codex;
Sächsische Landesbibliothek;
style of the Classic period,
A.D. 1100-1200.



CHAC, THE RAIN GOD



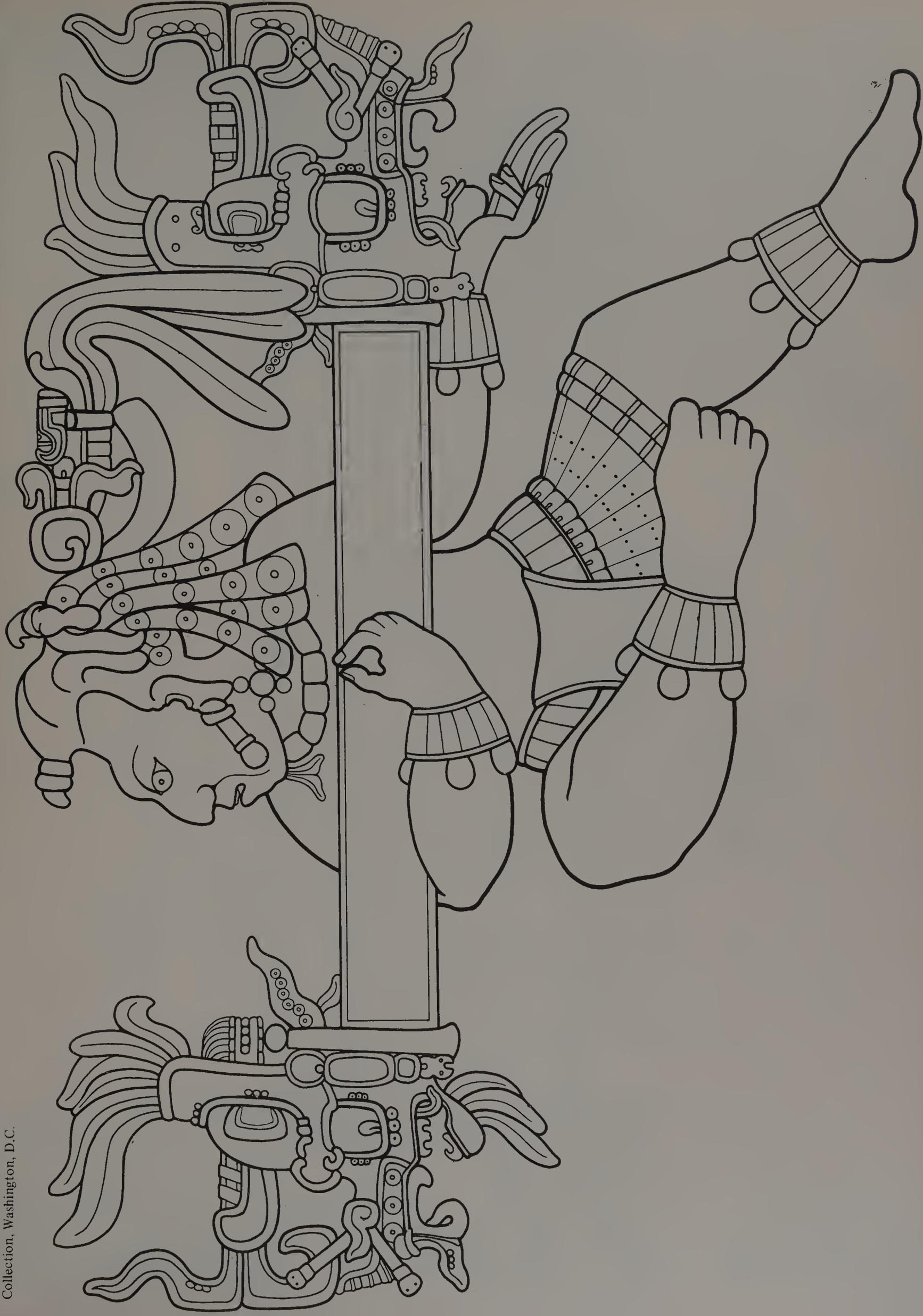
Side view. From a relief in the Temple of the Cross, Palenque, Classic period, A.D. 600-800.

SERPENT BIRD

The name of the Toltec god Quetzalcoatl, the Morning Star and the Planet Venus, was translated by the Mayas to Kukulcan, the God of Life. *Kukul* means the Quetzal-bird and *Kan* means snake.



Front view. From a relief at Chichen Itza; Maya-Toltec period, A.D. 1000-1300.



From Stela H, Copán, Honduras, A.D. 782.

From a lintel of carved sapodilla wood from Temple IV, Tikal, Peten, Guatemala. Classic period, c. A.D. 747. Museum für Völkerkunde, Basle.

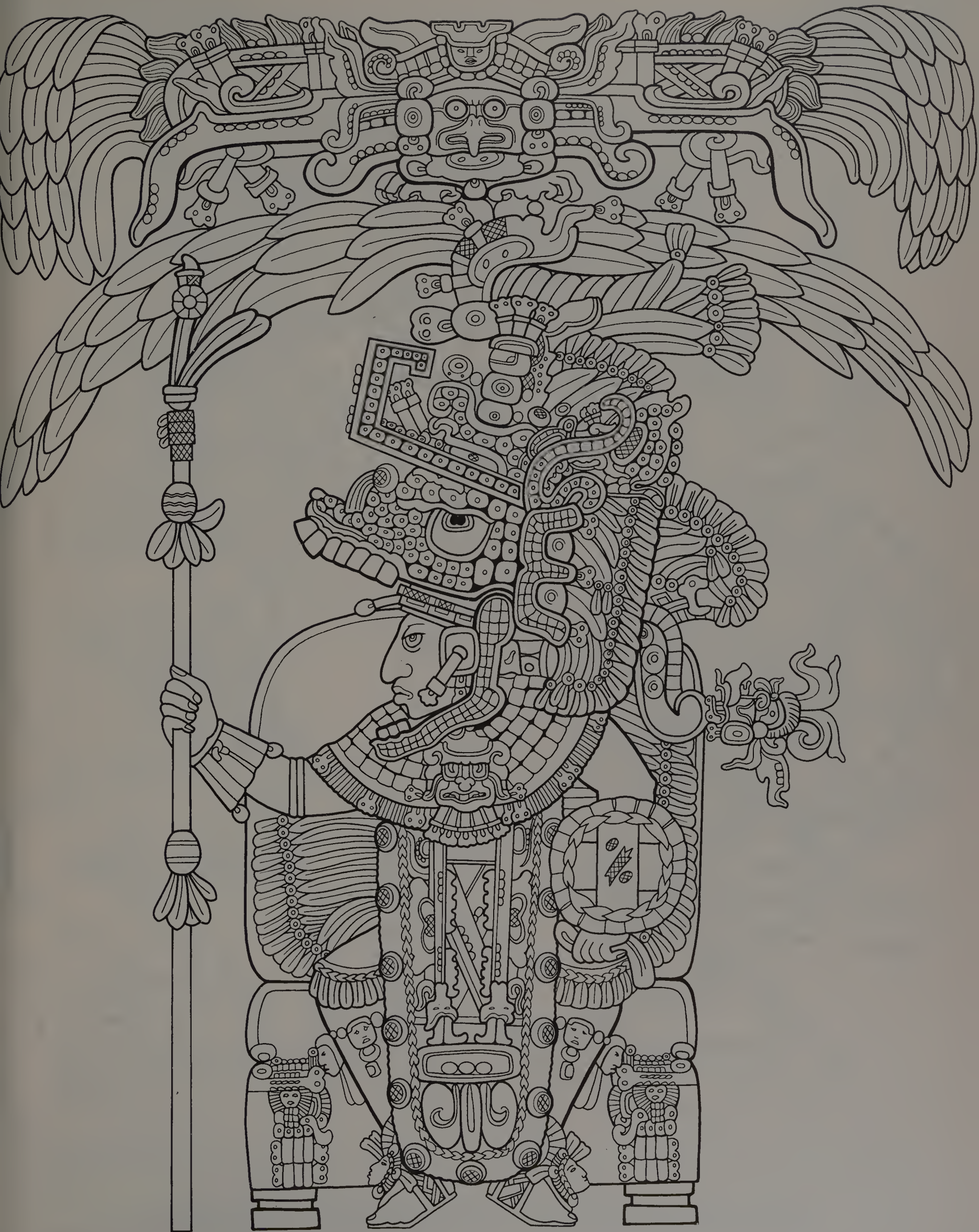


A MAYA LADY

Copán is famous for its 38 beautiful stelas, thought to be portraits of great people. Only Stela H is a representation of a female.

A GREAT MAYA RULER OF TIKAL ON HIS THRONE

The earliest known dated Maya inscription, from A.D. 292, was found at Tikal in 1959 on a stela numbered 29. Tikal is probably the oldest center of Maya civilization, and has six great pyramid-temples which are the highest buildings in the Maya territory. Temple IV is 229 feet tall.

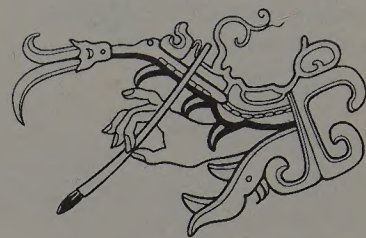


From the Dresden Codex;
Sächsische Landesbibliothek;
style of the Classic period,
A.D. 1100-1200.



EKCHUAH, THE OLD BLACK GOD OF WAR, PROTECTOR OF MERCHANTS
AND GOD OF THE COCOA PLANT, WHOSE BEANS WERE USED AS MONEY

From a Maya stone marker from a ball court, from Cancuén, Guatemala lowlands; Museo Nacional de Arqueología, Guatemala. Late Classic period, c. A.D. 795.



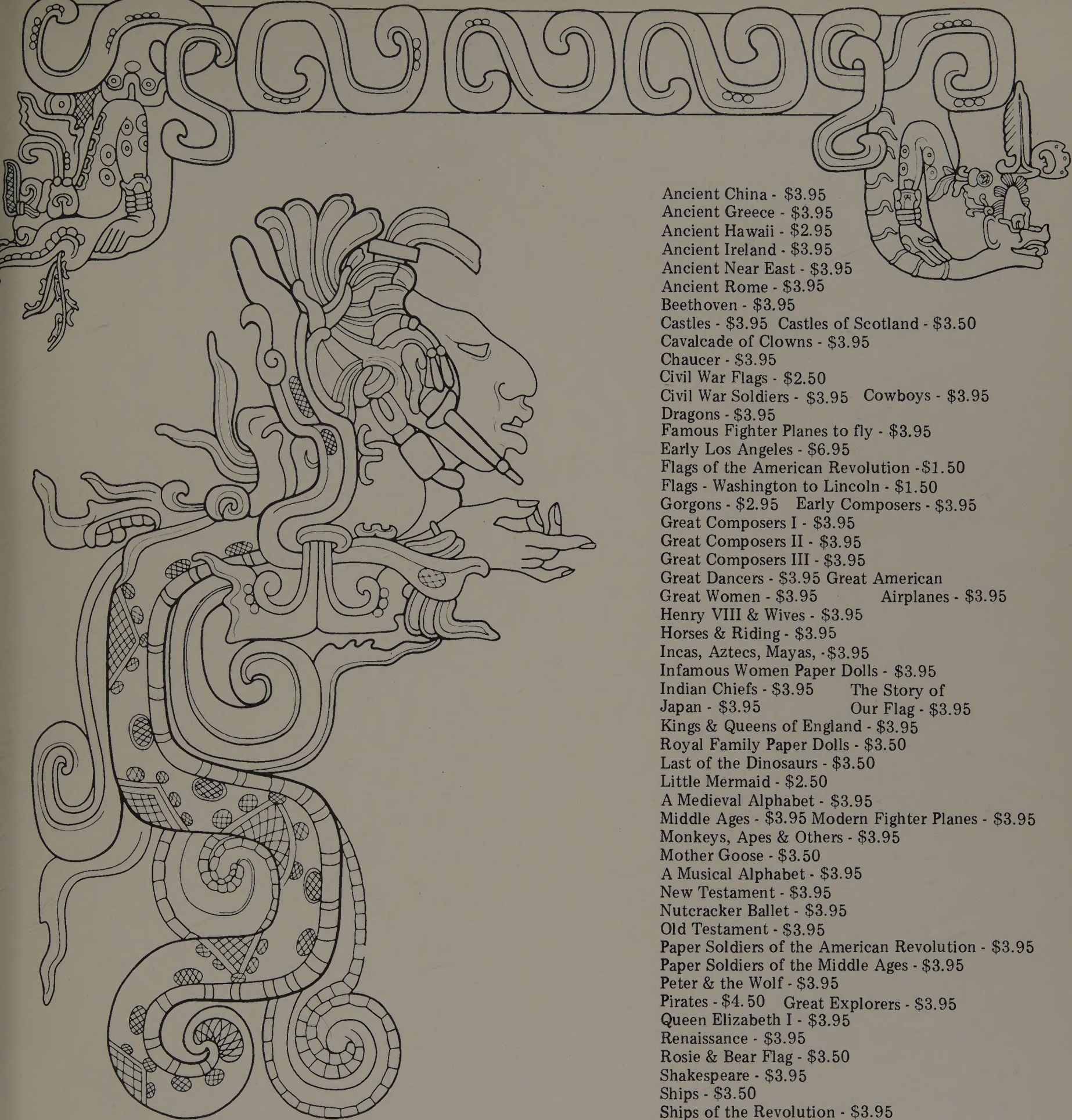
TWO BALL PLAYERS

The game of Tlachtli was played with a six inch rubber ball and was based on the movements of the moon and stars. The game represented the struggle between Xolotl, the god of twilight and the setting sun, and Quetzalcoatl, the god of the morning star and the rising sun. It represented the struggle between light and darkness and the changes of fate. The ball court had a temple at each end and there were stone rings along the walled sides through which the ball was meant to pass. Jewelry was piled at each end of the court and wagers were made. The players could bounce the ball only with their hips, which were padded, often with stone yokes. Whichever side put the ball through the ring first won the game and the jewelry. Omens were read by the movements of the ball.

From a polychrome vase from
Cahuachi, Nazca, Peru. Museum
für Völkerkunde, Munich.



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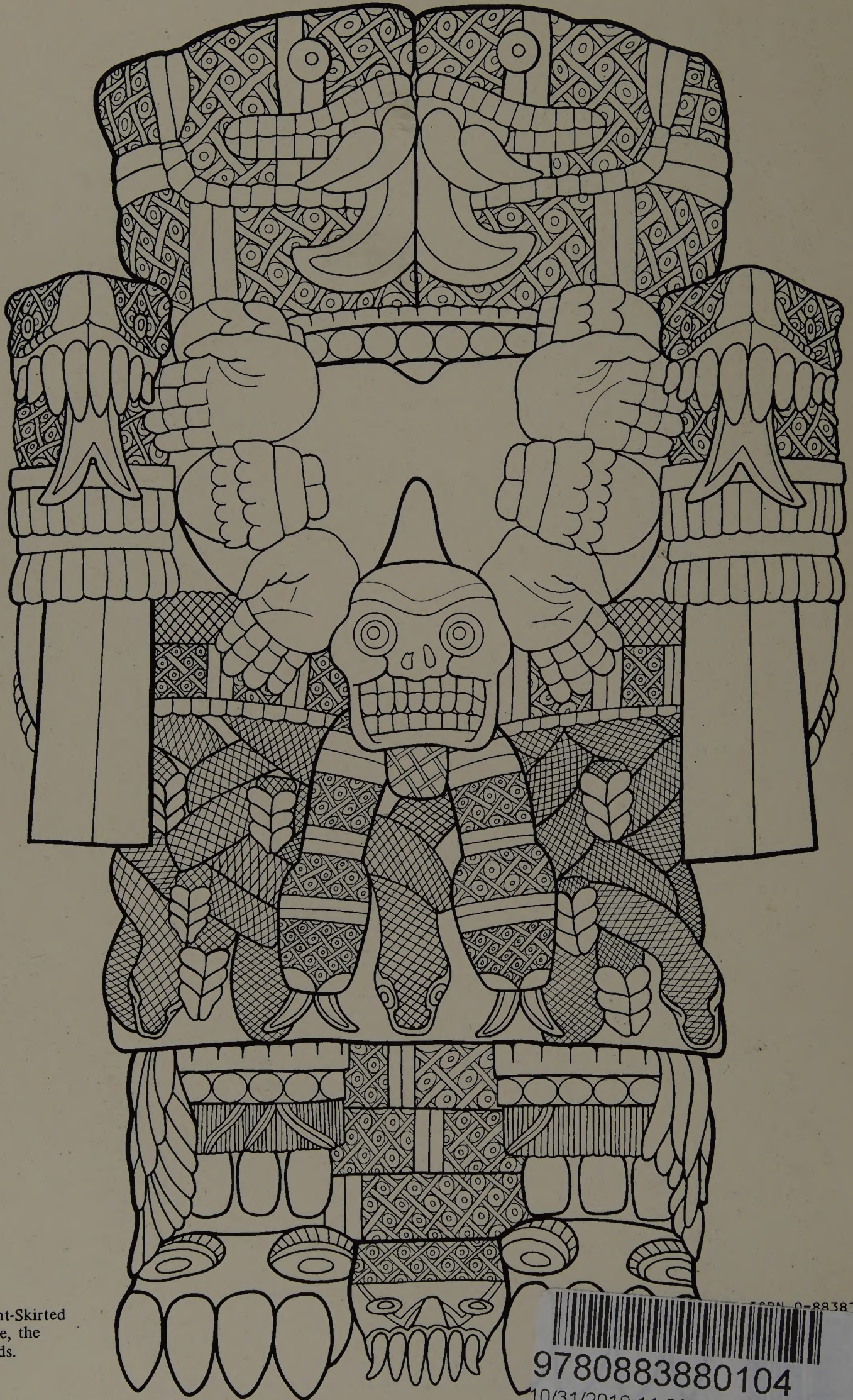
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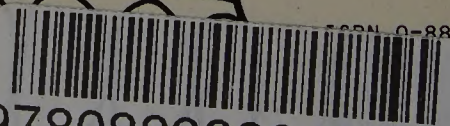
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Goddess Coatlicue, the
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